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AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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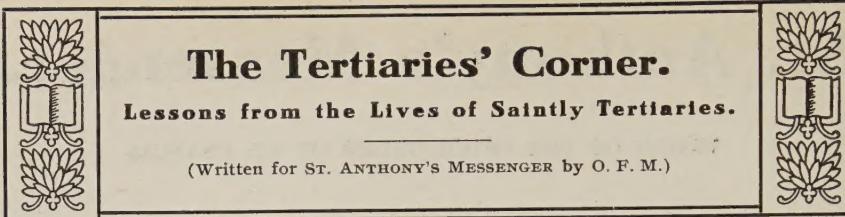
(For ST. ANTHONY'S MESSENGER.)

St. Bonaventure, O. F. O. N.

Blessed by Francis in thy childhood,—
Marked for honors rare and great,—
Pray'r and knowledge ever claimed thee,—
Yet, for thy exalted state,
Hadst thou no desire, for humble
Vert thou, fame and place despite,—
Saint and Doctor, nothing earthly
Could have touched thee with its blight!

What is glory? 'Tis but passing!
As a shadow it deceives,—
What is aught unless the imprint
Of a Christly life it leaves?
Saintly Doctor, we would follow
In the path which thou hast trod,—
Lift our hearts above the trifles
That would lead them from their God!

—Amadeus, O. S. F.



The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for ST. ANTHONY'S MESSENGER by O. F. M.)

Blessed Magdalene de Baillet, Virgin.



AT Franconville, a village a short distance from Paris, a beautiful church and convent of Franciscan Tertiaries stood guardians over the remains of James de Baillet and his estimable wife, Anne L'Huillier, the worthy parents of Bl. Magdalene. The grand structure was a silent testimonial of their faith and liberality.

From early childhood Magdalene was taught to fear the Lord and keep His commandments. "The fear of the Lord is the beginning of wisdom. No evils shall happen to him that feareth the Lord; but in temptation God will keep him, and deliver him from evil." (Eccl. xxxiii., 1.) This promise of the Holy Spirit was fulfilled in our saintly Tertiary. Magdalene was a beautiful child. Her personal charms were only surpassed by the beauty of her life. Lest this noble gift of God would lead this pure maiden away from Him, God spoke to her of the beauty of sacrifice and penance and lowliness, and she listened to the call of grace. It was on the occasion of the marriage of Louis XIII., King of France, to the Archduchess Anna of Austria, that her youthful heart first understood the vanity of earthly pomp and glitter.

Numerous feasts were given, and the wealth and beauty of the land gathered at the royal palace. Magdalene's charms carried the day; all sought to greet and compliment her. But in the midst of the joy and mirth she suddenly grew thoughtful and quiet. God was whispering to her heart. "A yearning for a better land—a weariness of life" took hold of her and she exclaimed with the wise man of old: "Vanity of vanities, and all is vanity save to love God and do His will." Magdalene well realized the truth of these words:

The world is bright and its chains are light
When no higher thoughts inspire;
But leaden its might and dark its light
To souls that God draws higher.

To the surprise of all she left the merry gathering, and returning home discarded her rich and costly garments, and clad in a robe of penance asked a holy priest for guidance in following the call of God. The priest encouraged her to leave her home and relatives and serve God as a humble child of St. Francis in a convent of Tertiaries. After mak-

ing all arrangements and overcoming the hindrances put in her way by those who know not the ways of God, she entered the convent her parents had built and soon became a model of religious life. She was truly humble and charitable, and these virtues induced her Superiors to appoint her mistress of novices and later to entrust the highest offices of the community to her. But she was always the same humble Magdalene, kind and gentle to all her fellow-sisters. She died after a brief illness in 1657.

REFLECTION.

The craving after amusements and pastimes is an evil of our age. The numerous inventions, rapid transit, the opportunity of hearing the grandest music and finest performances for a mere pittance has whetted the appetites of young and old. The cry of the ancient Romans for amusements seems to re-echo into our own days. There is an endless variety of amusements. Each season has its own and some are enjoyed out of season. There are the theatres, the dances, excursions, picnics, outings, socials, nickel-shows, kaffeeklatsches, euchres, old folks' parties, children's parties—something for everybody. Hard times are forgotten and there is always a penny left for some amusement. Sunday is usually selected for such pastimes, because the ordinary man and woman feel the need of some relaxation after a week's work in the factory, store or home.

Now, relaxation, or recreation, or amusement, is necessary. The bow that is always drawn will break. Continuous labor makes one unfit for labor. Social gatherings, no matter by what name you call them, are good and commendable; they promote charity and good feeling; they cheer the ordinary soul and give it renewed courage to battle with the problems of life. Discourage amusements and you encourage peevishness and unlawful pastimes.

The Church does not condemn amusements, provided the morals and faith of her children are safeguarded by them. Experience, the grandest teacher, tells us what is harmful and what is not. If persons or places or things endanger morals, she forbids her children all associations with them. Some parents and others are too severe and old-fashioned in this regard. They seem to imagine that their time-worn lamentations about the careless young people of our day and the good young people of their day make an impression on our young people. If the people have changed—a statement which perhaps admits of a doubt—the times, too, have changed, and the present-day guardians of youth must reckon with the youth of today and not with the generation that is passing or past. Everybody views his own case through his own glasses and tries to bring all other cases within the same focus; but, alas, for some reason

or other the glasses cannot take in all of the views, they are out-of-date and useless. It would be well for them to yield a few points to the present generation and thus gain their good will and be surprised at the good results. The Catholic youth of today is no worse than the boys and girls of past years, and we must reckon with the wants of the age.

"The Church, the school and the home are not enough to save the youth of today; social gatherings, controlled by kindness and broadmindedness must supplement the work of the former;" thus spoke an experienced missionary at a social gathering of young men, and he continued in this train of thought: "The young people seek amusement; we must give it to them. If we fail, others will do so and thus our young men particularly will be lost to the Church. If I can gain a young man's good will, and with it the young man, by encouraging amusements within the bounds of propriety I shall gladly do so. Give the young man all the rope he wants, but hold fast to the ends: do not let it get away from you." Views must yield to results, though by so doing I must bring the dreadful sacrifice of some pet, but fossil, view of mine. Let us be more broadminded and have the young folks with us! Let us not make a yoke of religion!

Sunday is God's day. The Church, God's mouthpiece, allows innocent amusements on Sunday provided our duties to God and our neighbor do not suffer thereby. Numerous bishops and priests of our country, abreast of the times, have found athletic pastimes on Sunday a means of saving our young people for the Church and God, and have encouraged and fostered them.

And now, dear Tertiary, some amusements are forbidden you by your rules; you must keep aloof from them. Others are innocent and a pleasant diversion; you may enjoy them. The attendance of a conscientious person at any amusement is a fair guide for all. Still, while the spirit of charity often invites your presence at some amusement, the spirit of penance and sacrifice ought urge you to occasionally forego them for love of Him, who knew little pleasure and comfort on earth.



Self-Love the Cause of All Our Pain.

Forget yourself, and all your pains will disappear. People think the love of God is a martyrdom; no, all our pains only come from self-love. It is self-love that doubts, that hesitates, that resists, that suffers, that reckons up its sufferings, that changes on every occasion, and hinders that deep peace which souls that are delivered from themselves experience.—*Lacordaire.*

(For ST. ANTHONY'S MESSENGER.)

The Holy Land Before and After the Coming of the Friars.



ACRED beyond comparison, and of interest unequalled, are the sites which sacred history connects with these great events in the Christian era—the Redeemer's Birth at Bethlehem, and His Death on Calvary.”¹

“The birthplaces and the tombs of great men, even the scene of their exploits, are preserved after their death, as objects of diligent study and of pious visits by their admirers. But what man can compare with Christ? What birthplace and what tomb equal His in interest? What places can afford such delightful study and visit as those that have been consecrated by His presence, by His blessings, by His miracles, by His Passion and Death?”²

Such are the sentiments which filled the heart of the great archiologist Victor Guerin after he had spent six and twenty years of diligent and loving study of the Holy Places, “in gratifying satisfaction of a secret desire which had haunted him long years before he was able to realize it.”³

And yet, some shallow, hasty tourists, come, kodak in hand, gallop over Palestine in Cook and Clarke's train, hire a cheap dragoman, pump a quantity of jumbled information out of him, look at the Jordan and Dead Sea from Jerusalem through a field-glass, and go back to Europe or America and put out a book full of excellent views and half-baked expressions of their erroneous impressions, that Palestine is wholly neglected, that the Protestants⁴ are the only real, active, and progressive factor in the civilizing and Christianizing of the land and people. “The Franciscans have done nothing.”⁵

But, thank God, such pilgrims are few. Still there are many pious souls, who, after availing themselves of the precious privilege of satisfying the devotion of their loving hearts by visiting and venerating the Holy Places, forget to whom they are indebted for that blessing. They arrive in Jerusalem, and are welcomed and provided for. Wherever they go, they find the Hallowed Shrines well kept, and the Catholic faith practiced in all its ceremonious beauty. In spite of the powerful Turk and the wealthy Greek, they have more privileges than any other pilgrims; and all this within the very home of Mohammedanism. It was not ever thus. No; there was a time in Palestine when the faithful of

¹ Fr. Antony Slattery, “Palestine,” p. 29. ⁴ Protestants are doing inestimable good

² Victor Guérin, “Jerusalem,” Paris, in the Holy Land in a scientific way.

1889, p. 4.

⁵ Breen, “Diary,” etc., p. 346.

⁶ Guer., *ibid.*, p. 1.

Islam lived up to their belief that "through unbelievers' blood lies their direst road to Heaven." Whence comes this strange change? It dates from the coming of the Friars. Only compare the lot of Christian pilgrims and natives of Palestine before and after the coming of the Friars Minor.

"It is impossible," says William of Tyre,⁶ "to describe all the species of persecution to which the Christians were then (immediately before the Crusades) exposed." "Other misfortunes awaited the Christians of Palestine; all religious ceremonies were extinct; the greater part of the Churches were converted into stables (by the Musselmans); that of the Holy Sepulchre was wholly destroyed. The Christians, driven from Jerusalem, were scattered throughout the countries of the East."⁷ "The Christians trembled under the hardest and most humiliating subjugation; they were despoiled of their property, and reduced to the most frightful degree of misery."⁸

Nor were these sad conditions bettered by the Crusades. "After having been several times threatened by the Musselmans, and a long time exposed to their invasions, all at once the West arouses itself, and appears, according to the expression of the Greek historian, to tear itself from its foundation, in order to precipitate itself upon Asia. All nations abandon their interests and their rivalries, and see upon the face of the earth but one single country worthy of the ambition of conquerors. One would believe that there no longer exists in the universe any other city but Jerusalem, or any other habitable spot on earth but the Tomb of Jesus Christ."⁹ And, when all this strength was spent, our historian tells us what the condition of Christians was in the kingdom of Jerusalem established by Godfrey de Bouillon. "In the condition of Palestine at that time, (1100) if the territory had been entirely subject to Godfrey, the new king might have equalled in power the greater part of the Mussulman princes of Asia; but the young kingdom of Jerusalem consisted but of the capital and about twenty cities or towns in its neighborhood. Several of these cities were separated by places still occupied by the infidels. A fortress in the hands of the Christians was near to a fortress over which floated the standard of Mohammed. In the surrounding country dwelt Turks, Arabs and Egyptians, who all united to make war upon the subjects of Godfrey. The latter were not free from alarm even in their cities, which were almost constantly exposed to the terrors and evils of war. The land remained uncultivated. Amidst so many perils, several of the Latins abandoned the possessions which victory had bestowed upon them; and that the conquered country might not

⁶ Michaud, "History of the Crusades" (Translation by W. Robson, N. Y., 1882), vol. I., p. 19.

⁷ Mich., *ibid.*, I., p. 19.

⁸ Mich., *ibid.*, I., p. 32.

⁹ Mich., I., p. 15.

be left without inhabitants, the interest of property, or proprietorship, was called into strengthen the wavering love for the new abode.”¹⁰ Even after Richard the Lion-hearted had spread terror among the Saracens, and after six Crusades had exhausted the might of Europe, and the kingdom of Jerusalem had enjoyed an interrupted existence of 88 years, we find the conditions no better. “The genius and fortune of Saladin inflict a mortal blow upon the ill-assured power of the Christians in the East. In vain an emperor of the West, and two kings celebrated for their bravery, place themselves at the head of the whole power of their states to deliver Palestine; these new armies of Crusaders meet everywhere with brave enemies and invincible barriers, and their united efforts produce nothing but illustrious disasters.”¹¹ “After the departure of the king of England, as was always the case at the termination of every Crusade, the Christian colonies, surrounded by perils, advanced more rapidly to their fall.”¹² “The situation of the Christians in Palestine was besides so uncertain and perilous, that the wisest could form no idea of coming events, or dare to adopt a resolution, In fact, when we cast our eyes over the Christian colonies of the East, as they are described to us in these unhappy times, and see the spirit of ambition and discord displacing in all hearts the holy spirit of the Gospel, we cannot wonder that Christendom took so little interest in their fate.”¹³

“At this period (1219),” says William of Tyre, “a holy person, named Francis of Assisi, made his appearance in the Christian army, whose reputation for piety was spread throughout the Christian world, and had preceded him into the East.”¹⁴ “Dissatisfied with the Crusades, and devoured by the zeal of a mission from God, he then conceived the project of securing the triumph of the faith by his eloquence and the arms of the Gospel alone. He directed his course towards the enemies’ camp, put himself in the way of being taken prisoner by the Saracen soldiers, and was conducted into the presence of the sultan.”¹⁵ He came before the infidel leader not with angry threats, but with his familiar salutation, so familiar to the Arabs, too, “Assalam aleikum”—Peace be to you.¹⁶ “From that moment the sultan and his army were the friends of St. Francis and his friars.”¹⁷ Again, the following year (1220), the gentle Saint visited his Mussulman friends, at Mansurah, and remained with them perhaps till March, when, having obtained of the sultan permission to visit the Holy Places ‘without harm or tribute,’ he took leave of the Mussulman army, returned to Acre,¹⁸ joined his companions, went throughout the Holy Land, most sweetly venerating every object sanc-

¹⁰ Mich., I., p. 266.

¹⁵ Mich., II., 245.

¹¹ Mich., I., p. 16.

¹⁶ Celano, “Vita Prima,” X.

¹² Mich., II., p. 8.

¹⁷ P. Girolamo Golubovich, “Bibl. Bio-

¹³ Mich., II., p. 10 ff.

Bibl., T. S.,” n. 29.

¹⁴ Mich., II., p. 244.

¹⁸ Gol., *ibid.*

tified by our Lord's earthly dwelling, leaving Friars at Bethlehem, Nazareth, and other places.¹⁹ So great was the friendship of the Sultan Malk'ul Kamil, St. Francis' friend, towards the Order that he gave them a convent near the Cenacle on Mount Sion in 1222, and the following year granted them the right of sanctuary in the Holy Land, deeded to them the Holy Sepulchre, promised them his protection, and acknowledged them the guardians of the Holy Places.²⁰ In 1226 Fr. John of St. Martin, "the Guardian of Mount Sion," which title the Superior of the Franciscans in Jerusalem bears, was consecrated Patriarch of Jerusalem.²¹ When Ibn' Ayoub of Egypt took and devastated the Holy City, and massacred 5,000 of the citizens in 1244, it is not known whether any Friars perished;²² but certain it is that they obtained a firman in the same year, restoring to them the Holy Sepulchre, and deeding to them the Cenacle.²³ Two years later (1246) the Ameer of Egypt sent a Friar as ambassador to the Pope.²⁴ Just when the Friars obtained the sanctuaries of Nazareth and Mt. Thabor is not known, but they had possession of them in 1268, when Kelaum was devastating Syria. This cruel ameer, who showed no mercy to the Crusaders, benignly conceded these sanctuaries to the Friars,²⁵ and deeded to them the Grotto of the Nativity at Bethlehem in 1273.²⁶

[TO BE CONTINUED.]

A Consecrated Purpose.

No task is too small, as none is too large, to be enriched by a consecrated purpose. On the days when the spirit flags and the hands weary of the trivial tasks they are set to do, when the very littleness of the burdens to be borne weighs more heavily than their greatness could ever do, there is healing in the thought that the lowliest duties may be lifted to the plane of the highest, that the most insignificant victories may become great conquests, by the power of consecration. No sordidness need soil the soul that consecrates its purposes; no discouragement need drag it to defeat. The Catholic, in the morning offering by which he gives his day's activities to God, possesses magic undreamed of in the old fairy tales whose wands turned stones into gold. He transforms all the small corners of his life as once Moses and Elias shared in a glory not their own on the Mount of the Transfiguration. Consecration borrows values from heaven to enrich the things of earth.

¹⁹ P. Leo Patrem, "Tableau Synoptique de tout l'Order Seraphique," Par. 1879.

²⁰ Patrem, *ibid.* Which privilege the Pope confirmed by Bull 1230, *Gol.*

²¹ Patrem, *ibid.*

²² *Gol.*, *ibid.*

²³ *Gol.*, *ibid.*

²⁴ *Gol.*, *ibid.*

²⁵ P. Stanislaus D'Ala, "Le Missioni Franc. in T. S.," p. 227.

²⁶ Patrem, *ibid.*

Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A New Series of Short Instructions.

(By Rev. Fr. J. M. FINIGAN, O. S. F. C.)

XVIII. Gifts of the Holy Ghost.

—“After ten long days of waiting
Came the Spirit from above;
For He would not leave them orphans,
And He brought them gifts of love.”

N obedience to Jesus Christ's express wish and command, the apostles and disciples prepared themselves to receive the Holy Ghost, Whom they did most earnestly desire and welcome at Pentecost. The result of their united fervor and devotion, was, as we read in the Acts of the Apostles, that they were all filled with the Holy Ghost. But this Divine Spirit never comes to a soul without imparting some of His graces and gifts and so they received not only the full outpouring of His divine grace, but also extraordinary gifts and favors.

It is in the same way that the Holy Ghost acts in regard to all. In Baptism He came with the gift of sanctifying grace to make you a child of God and along with this most priceless gift he infused into your soul Faith, Hope and Charity, together with the germ of every other virtue, especially Prudence, Justice, Fortitude and Temperance.

Moreover, in Confirmation, in order that you might be assisted in the practice of these most important virtues, He bestowed upon you His seven Gifts, namely: Wisdom and Understanding, Counsel and Fortitude, Knowledge and Piety, and the gift of the Fear of the Lord. Yet, have you realized the immense value of these Gifts of God? Have you made use of these Gifts in overcoming evil habits of sin, and in leading a virtuous life? Virtue is, indeed, at time difficult. The Holy Ghost, however, renders its practice sweet, and even easy by His Seven Gifts. Now, you ought always to pray, yet, at time of prayer, do not hurry, but give yourself a little time for attention, for thought and reflection, for then His Gift of Wisdom will protect and shield your soul against foolishness; His Gift of Understanding, against dullness of mind; His Gift of Counsel, against rashness; His Gift of Knowledge, against ignorance; His Gift of Fortitude, against cowardice and faint-heartedness; His Gift of Piety, against uncharitableness and hardness of heart; His Gift of

the Fear of the Lord, against pride and presumption. We are so apt to forget that it is only by the help of the Spirit of God, that we can practice virtue in imitation of Jesus Christ and by His grace and favor, that we are able to think, speak and do such good works which will merit for us heaven. Daily devotion to Him can remedy this.

Let us, therefore, each day beseech the Holy Ghost to apply to us the merits of the Blood of Jesus Christ, and to confirm in us all the good that He has worked in and through us. Above all let us acquire a habit of daily thanking Him; gratitude ensures future favors.

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

Contentment a Source of Happiness.

Useless desires are one of the commonest and greatest obstacles to happiness. How often do we waste our time and energy in vainly wishing for what is out of our reach. Yet how unprofitable are such desires and how unhappy they make us. St. Francis de Sales tells us that we should not desire immoderately even good things, for in so doing we shut out from our hearts the virtues of patience, resignation, mortification, obedience, and meekness under sufferings which God wishes us at the time to practice. "Be not solicitous" our Blessed Lord tells us. Be not over-anxious for the future, for thus we close our eyes to the present. The happy man is the contented man. Not riches, nor honor, nor pleasure, nor ease, nor freedom from vexation or temptation or trial can make a man happy. Contentment alone can do this. And this is only another name for resignation to God's holy will. God wills that at this time I should have such a temptation, that I should be poor or forsaken, that I should be burdened with labor, or tried with pain. Since it is God's will, it is the very best thing for me, though I may not see how. Therefore I am content, therefore I am not eagerly anxious for what is out of reach, and therefore I am happy.

Only the good Christian can reason thus, and so he alone holds the key to true happiness, dependent not on the passing pleasures of the world, but resting in the source of all good, the giver of all blessings. Contentment then is the first condition of happiness and this is found only in God. In proportion then as a man is virtuous, in proportion as he brings all his cares to God, in proportion as he submits himself in all things to His holy will, is he content and happy.

—How good, kind, loving, tender, merciful, patient, quick to forgive, fatherly and benignant is God!



(For St. ANTHONY'S MESSENGER.)

Pray For Your Confessor!

SHIS may seem a very strange request to make of our readers. But, kind friends, read this sermonette, and you will agree with me that it is one of the greatest charities we can practice. St. Gregory, eminent for his learning and one of the greatest Popes the Church ever had, says: "Ars artium est regimen animarum! The highest of arts is the direction of souls!" How true this is if we consider the work, the ministry of the Priest not so much at the altar as in the confessional.

To some people all confessors are alike. They say that every Priest has ears to hear and a tongue to speak, hence he can give absolution, and what more could the sinner want? But, my friend, suppose you have a lawsuit on hand, a case of great importance, would you go to the first attorney whose sign you chance to see? Or perhaps you are sick and suffering from some particular ailment, would you go to any physician and let him treat you? If you care for your rights and for your health, you will be very careful in making your choice, because you do not want to lose your case, neither do you want to give up your life if you can help it.

Now, what is more important than the affairs of our soul? The confessors are the spiritual advisers of their penitents, or rather the confessor is the judge in the name of God to decide your fate for all eternity. He is your physician and prescribes the wholesome medicine for your soul, the penances you must practice, if your soul shall be healed. What knowledge, what prudence, experience, piety, are not required from a Priest, who as confessor would do his duty and do it well! He must have a full knowledge of sin, so as to give an honest and fair decision in the confessional. Think for a moment of the difficult cases of restitution, of ill-gotten goods or of the defamed character of the

neighbors. What constant study is required to sift these matters to the bottom, never to waver, never to be guided by human respect for the penitent, but in all cases to see and hear nothing but the sinner and his sins! That alone is one of the hardest burdens of the confessional, and where is the Priest who can do his duty if the grace of God is wanting, and how will he receive this grace without prayer? To induce obdurate sinners, such, who live in the proximate occasion of sin, to give up this occasion and danger, is one of the most ungrateful tasks of a Priest, to say nothing of the difficulty it involves. As a physician is no good, who spends his time in paying compliments to his sick, so a confessor is no good who knows not when to give absolution and when to refuse it.

A good confessor must be prudent, mild, affable to a certain degree, without being lax and careless, easy going, as the people say. Now all this is not as easy as it looks. All kinds of people go to confession, the most perplexing difficulties are proposed to the Priest for solution. This requires grace and the help from above. Should you not pray most earnestly for your confessor, that this supernatural light may never be wanting in him? If the Priest is wanting in learning, prudence, piety and virtue, then indeed the souls of his unfortunate penitents have a bad lawyer to plead their case, and a bad physician to attend to their disease!

Yet there are Christians, who purposely seek the confessor, who is easy with them. If they hear of one who is exact in his duty and careful in looking into the conscience of his penitents, they shun him; and if the confessor exhorts them to a better and more religious life, or reproaches them for some particular sin, they will not go to him a second time. They would rather go from church to church, from Priest to Priest, till they find one who will speak soft and soothing words, consider their sins as mere human weakness, who will excuse their faults and consider them frailties of nature, with the result that such penitents consider themselves saints and keep on sinning as they did before. In a word, they seek one who will touch the wounds of the soul so gently as not to hurt them, but also leave the wound unhealed! Such people are like a sick man, who chooses a lenient doctor, who allows him everything, whether it be harmful or positively death-dealing in its effects. Sugar-coated pills have never cured a man, and a torn garment cannot be mended by hanging it out in the open air and let the wind blow through it!

I have mentioned all this, my dear friends, to convince you of the hard and serious position the Priest as confessor is in, and of what importance a good confessor is. But if the position of a confessor is so

hard and the burden of the confessional so great, does it not become the duty of the penitent to lighten this burden as much as possible by prayer for the confessor? And if pious souls derive such great benefit from this Sacrament of penance, how grateful should they be in remembering him, who through the grace of God is a Priest, and takes upon himself the responsibility of their souls?

Make then the following resolutions for your whole life. Firstly, My confessor shall be my best friend. I will confide in him in child-like innocence all the cares and troubles of my heart. Secondly, I will respect him as the representative of God, and let no day pass by without some little prayer for him, especially will I pray for him at the time of confession. Thirdly, I will at all times defend the Priests, who though human in nature, have divine rights and powers. I will not tolerate in my home unjust criticisms of the Priests, no matter who makes them, for it is the basest ingratitude to malign those to whom God has given the keys of heaven.

These, my friends in Christ, are the principles of the Saints, and we cannot improve upon them, no matter how hard we try. Let us pray for all the confessors, to whom God has given the power to forgive sins and direct the souls to heaven, that they may do their duty and lead the souls of the faithful to the Sacred Heart of our Redeemer, the source of all love and consolation.

B. B.

Patience is a Virtue.

Learn these two things: Never be discouraged because good things go on so slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a web, though the patterns show it not yet.

The Necessity of Humility.

He who humbles himself profoundly, becomes justified, however great a sinner he may have been. On the contrary, a man of angelic qualities, adorned by the rarest virtues, and possessing them in a pre-eminent degree, if he has not humility, becomes like unto a reprobate; because all his virtues are without a foundation and cannot subsist. Every one should say to himself: "Though I should possess all virtues and have not humility, I deceive myself, and whilst I consider myself virtuous I am but a proud Pharisee."—*St. Vincent de Paul.*

(FOR ST. ANTHONY'S MESSENGER.)

Plain Truths Plainly Told.



N this adjourned case we have the honor and pleasure to plead and argue, first on, *The Lawyer's Ideal*. While exalting the lawyer's high ideal and extolling in high praise the lawyer's vocation, we do not intend to inspire Our Boys and Young Men to adopt the legal profession, but simply hope to inspire the aspirants with a lofty idea of the vocation—and too lofty it cannot be!

Says Rev. Bernard O'Reilly, L. D.: "The science which is necessary, both to the advocate and the judge—to say nothing of the legislator—is not only exalted in its nature, but vast in its extent, and as exact in its very detail as its matters are most perplexing in their multitude and variety. Much more even than priestly science—comprising the reasoned knowledge of dogmatic and moral theology, of canon law, conciliary jurisprudence and ecclesiastical history, of the Sacred Scriptures and the languages which serve as a key to their studies—the science of jurisprudence not only borrows much from theology and its cognate branches, but it ranges over the entire framework of society, the relation of man toward man in the city and the nation—and those of each nation toward the entire human race. There is no science comparable to that of the accomplished lawyer—the jurist—in the vast and complex range of its subject-matter; none superior to it, save theology alone, in the sacredness and vital importance of the interests with which it deals in practice."

"We cannot, then, be surprised that the Catholic Church which had received from the expiring Roman civilization the inheritance of its grand system of legislation and jurisprudence, should have cherished the heirloom with a religious care, and deemed the knowledge of law and the administration of justice second only in dignity and importance to the guardianship of the divine Deposit of Revelation and the sacred functions of the Christian Priesthood."

Respected students of law, what more praiseworthy can be said on the dignity, high and estimable, of the legal profession? Just reflect upon this one point: the legal profession is second only in dignity and importance to the Catholic Priesthood! Would only that all our lawyers and advocates be imbued with this lofty idea of their calling, and induce them to be noble, fair and honest knights of the law; it would certainly insure a profession ennobled by public opinion, would be for the betterment of themselves, and, of course, for the greater blessing of their clients.

Yes, may it ring in their ears and find its echo in their heart and in their conscience:

LEGAL PROFESSION SECOND ONLY TO PRIESTHOOD.

"Oh, well," will some phlegmatically disposed pessimist say, "this is all but hyperbolical talk of an enthusiastic crank, the exaggerated expectoration of a professionally intoxicated mind."

Dear friend, the mills of law grind slow, and, indeed, advisably as well as advisedly so; and thus be your judgment and decision in this case—slow in coming after a thorough consideration. Remember here a common adage—and we ask to be excused for repeating it, because we certainly would feel very sorry and be unhappily chagrined should it debase the high dignity and the admirable sanctity of the legal profession, and at the same time lessen the desired power of our plea and argument. The adage claims three things only should be done in haste: "Escaping the plague, evading quarrels and catching fleas."

Of course, after this little launching out of the serious question, you are now in a better shape of mind, and one may reason with you. Yes, in these hot July days we may just as well try to keep cool, and think the matter over—cooly and deliberately, as the

ARGUMENT

well deserves due consideration!

Catholic Theology teaches that "Law is the Divine Will made known to rational creatures, and imposing on them the obligation of doing certain things and avoiding others, under the pain of punishment." And again it teaches that "God sanctions authority." These two principles we must well bear in mind. Now, God has revealed His Will either directly or indirectly, and therefore laws are either divine or human, as to the way and mode of revelation. The Ten Commandments are direct revelations of God, and are absolutely Divine Laws of the Old Covenant as well as of the New. The Holy Gospel as taught by the God-Man Jesus Christ, the Divine Teacher of mankind, contains the Divine Laws of the New Testament. Aside of the holy Gospel we have and possess the Divine Tradition, which contains equally the teachings and revelations of Jesus Christ, is equally, therefore, divine, and which is in violably preserved in His church under the divine guidance of the Holy Ghost, who was promised by Jesus Christ as the Spirit of Truth, and who came down upon the Apostles on Pentecost Sunday to remain with the Church of Christ even to the consummation of the world.

Human laws are either ecclesiastic or civil. Jesus Christ commissioned His Apostles, and necessarily their successors, or which is the same, His Church "to teach all nations." Teaching includes governing, and to have us not in doubt of this, Our Lord Jesus Christ declared in plain words: "Who shall hear you, shall hear me, and who despiseth you, despiseth me; and who despiseth me, despiseth my Father who is in

Heaven." Governing necessarily presupposes law-giving. Jesus Christ did give His Church the authority to make laws: "Whatsoever you shall bind on earth, shall be bound in Heaven, and whatever you shall loose on earth shall be loosed in Heaven." And again: "As the Father hath sent me, I send you." We cannot but admit that the Church has the Divine Authority to make laws, binding in conscience the same as the Divine Laws, because all these laws are properly the Holy Will of God, revealed indirectly by Him through His Church.

Now, as to the civil laws our Lord Jesus Christ solemnly declared: "Give to Caesar that is Ceasar's." The great Apostle of the Gentiles St. Paul teaches that: "All power is from God"; he imposes the obligation of obedience upon the Christians: "Be ye subject to the lawful authority, and for your conscience sake;" and he assures us that: "Who resists the authority resisteth God."

That we may have no doubt concerning our own beloved country and its law-makers, we would repeat the beautiful words of the celebrated Archbishop Hughes as sounded in the legislative halls of New York: "You make laws in this hall of supreme temporal power; but then, can you make them binding on the consciences of men? Yes, with one condition. If men, before your laws are enacted, have as a principle in their hearts, that God sanctions authority—that there is a higher and holier Law-maker Who gives sanction to your laws." Indeed, Christian and loyal citizens are ready to presume this Christian belief in our law-makers, unless unmistakably proved to the contrary. We boast to be a Christian nation—and feel proud of it.

After these premises we now come to the desired

FINAL CONCLUSION.

It is the sublime office of the clergy, divinely authorized, to teach and govern the people, to explain the Holy Will of God, to preach the observance of the Laws of God, in short, the clergymen of the Church are the teachers and expounders of the Divine Laws. And for this holy and sublime office the Church prepares the aspirants to the priesthood carefully by means of a thorough "Theological Training"; she demands every clergyman to be a well educated theologian; she considers, and so does every priest accept theology the science of sciences. And it is only the well educated theologian, inspired with this lofty ideal of his sublime office and duty, who will—and who deserves to be admitted into the Sanctuary of the Church!

Next to the Divine and Ecclesiastical Laws stand eminent in dignity and authority the Civil Laws! "Lawyers are entrusted with the fortunes and honor of families, as well as with the liberty and life of individuals. On the professional virtues of no one class in the community does so

much of its temporal happiness depend as on the men who undertake to defend and vindicate right against wrong before the august tribunals of justice. On no class does it depend so largely, so exclusively even, to bring justice, law, authority into contempt, or to make these venerable names still more sacred in the esteem of all classes." (O'Reilly L. D.)

Yes, most assuredly, the

LAWYER'S IDEAL MUST BE SUPERNATURAL.

Do not say that such an ideal is too superhuman, too far above the general estimation. We believe you to be Christians, and as Christian men you must necessarily believe in supernatural virtue, supernatural grace, as a help towards the performing of your professional duties; you must believe in the necessity for all who would have a share with Christ to be Christlike, and, therefore, supernatural, so argues the already quoted Rev. O'Reilly, L. D., and he continues: "In the consciousness of our own innate weakness, amid the general abasement of morals and manners around us, we must not drift unresistingly downward with the current, but lift our eyes and hands and hearts upward to the eternal hills where is our Help and Helper—as well as our Model. The vision of One thorn-crowned and treading the steep road of Calvary beneath His heavy cross is never to be lost sight of. We are his disciples and followers. Hence it is that in all Catholic countries—all throughout Christendom, indeed, before the middle of the sixteenth century—the image of Christ crucified was hung up on the wall in full view of the judges' bench—as if He it was Who presided at the administration of justice, as if lawyers and judges felt bound to be guided in the practice of their noble profession by His spirit and His maxims—tempering all human justice and law with His Mercy and Charity."

Yes, indeed, what a solemn impression would the Crucifix in the court room and in the office of the lawyer make on all concerned! It can only be regretted that the image of Christ crucified finds no place any more in "the sanctuary of justice," in "the temples of law," in "the priesthood of the magistracy." However, "our lawyers and our judges will only be all the more worthy of the name they bear, all the more honored and blessed of those who need impartial human justice—if they bear with them, impressed on their hearts and their lives the likeness of Christ Crucified. They must follow Him!" (Rev. O'Reilly.)

The people, Christian and even non-Christian, expect or rather demand the priests, the expounders of the Divine Law, to be followers of Christ Crucified; and the Image of Christ Crucified has a prominent place in the Church, in the parsonage, no less in every Catholic home.

Rightfully we expect the Image of Christ Crucified in "the halls of justice"; but since this may not—under prevailing circumstances—be expedient, a Christian Nation cannot dispense the expounders of the civil law to at least bear the Image of Christ Crucified in their hearts and lives, in order to dispose them to be men as we need them.

The Church has canonized a lawyer and raised him on the altar for an example and a model, Ivo de Kaermartin; Catholic Spain boasts of a saintly lawyer, Diego de Escobar, the father of the venerable Marina de Escobar, and in some parts of France a most prominent lawyer, Sulpicius Severus—not to be confounded with the Roman lawyer of the same name, and of whom Cicero speaks—is held as a saint. We would advise our esteemed Knights of the Law—without any suspicion of any insinuation—to place under glass and in a frame, and hang up in their law-office one verse of the hymn sung on the feast-day of the first mentioned St. Ivo.

"An advocate, yet not a thief,—
A thing transcending all belief."

And now we better adjourn.

The Love of Nature.

That is not an enviable nature that hears no strange melodies hinting of Heaven through the marches of the year, that sees no glorious signs hung out in earth and sky of an infinite love that is never forgetful and never unkind, that pauses not with reverent spirit to ponder the lesson that is told in grass and tree and flower and that feels no benediction in the bright air and palpitating sky. He may be just to his neighbor, industrious and virtuous, but he does not understand the meaning of Jesus in the fields of Galilee pointing to the birds and lilies and telling Our Father's care.

—It is of little importance which road you travel provided it leads to charity.—*Ven. L. De Blois.*

—WHOEVER imagines himself without defect, has an excess of pride. God alone is perfect.—*St. Antonius.*

—VIGILANCE is rendered necessary and indispensable, not only by the dangers that surround us but by the delicacy, the extreme difficulty of the work we all have to engage in—the work of our salvation.—*Ven. Louis of Granda.*

—NOTHING is more opposed to our spiritual progress, than to believe ourselves possessed of real virtues; when we really possess them, they are given by God. They are only counterfeits when the devil gives them to us.—*St. Teresa.*

For Our Young Folks

Marion's Venture.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER III.—AFTER THE BALL.

MARION, my dear, come, come directly to your room. Jenny and Betty will relieve you of your finery, and then you must retire immediately."

"Retire! Aunt Clarissa! I have my prayers, and, as they say, quite a lot of them, to finish before retiring."

"My goodness, child! What do you want to say night prayers for? It will be morning before you get snugly to bed. See that rosy gleam struggling in the East?"

"Oh, dear, Aunt Clarissa, do balls always last so long? And do they make one so dreadfully tired? It seems to me, I could sleep for a week."

"This is your first appearance in the realm of fashion, my dear, you will soon be accustomed to the gay routine."

The deft fingers of the two maids soon disrobed the young girl of her gorgeous outfit.

"Now, Aunt Clarissa, let me say good night."

"First, my dear, you must take a strengthening draught, and then lie down immediately."

"My prayers, Aunt, oh, I must say my prayers."

"Oh, your prayers! Silly child, no one says prayers after a ball. The Lord doesn't expect any such thing. How could any one set themselves to praying, their heads in a whirl, and their limbs aching with fatigue. Just lie down, dearie, and tomorrow you can make them up, that is, if you are rested."

Marion demurred, but Aunt Clarissa was firm; to bed she must go, and she did so with a heavy heart.

"But, oh, just a moment," she called uneasily, as her Aunt was closing the door. "Aunt Clarissa, I have not my badge of the Sacred Heart. Do tell Jane or Bettie to look it up for me. Please do!"

"Nonsense, child, you might as well look for a needle in a haystack as for that talisman of yours among the laces and flowers and what not in your dressing room. It will keep until tomorrow. Go to sleep now, and don't be ridiculous." This was final. The door closed, and Marion was left to her own reflections, which were not decidedly pleasant.

"How could I have neglected to wear my badge. Oh, I won't be superstitious, but, then, I don't know, it looks almost like a bad omen, although Sister Camilla says we must never speak of evil signs; it is superstitious and bad form, too. Dear me! if balls are all like this, I hope I may not be called on to attend many. I must try, however, to say some prayers, but my chapter of "The Following" and my Rosary I will have to omit." She made an effort to recite her night prayers, but the music, the dance, the flowers, the aroma and the dark eyes of—well, what a labyrinth. It was useless to try, and before she realized the fact, she had fallen into a heavy sleep, but it was not a dreamless one. She awoke with a severe headache. Aunt Clarissa appeared with a dainty breakfast. She was shocked by Marion's altered appearance and low spirits.

"Why, child, if balls are going to affect you in this way, your father will have to keep you in the country."

"Oh, I wish he would, Aunt Clarissa; last night's festivities make me feel miserable."

"Tut, tut, Marion, don't be foolish. Come now, take some breakfast."

"Before praying, Aunt?"

"Why, child, what's the use of your praying and praying. People can't be praying continually. The nuns have filled your head with a lot of foolish notions that you must get rid of as soon as possible."

A sharp ring and in a few moments Robert appeared with a parcel daintily wrapped, accompanied by a card.

Missis, fine gemmen at the do' want respectively to inquire after Miss Marion's health this monin'." It was a gorgeous boquet of the rarest flowers, accompanied by Mr. Percy Newcomb's card.

"Why, why, niece, you have made a conquest, it seems. Newcomb, the wealthiest and most distinguished member of the House, is interested. Here, Robert, take this card with Miss Stafford's thanks to the gentleman."

Robert disappeared, grinning broadly. A moment later his "glory hallelujah" woke the echoes, as he exclaimed, "Golly, but he's a real gemmen fo' sho'!" Newcomb had slipped a crispy bill into his swarthy hand.

"Marion, did you ever see such magnificent flowers? Inhale their fragrance, child. It is the best remedy for your headache." Marion blushed as she bent over the lovely exotics.

"Hm, hm," murmured Aunt Clarissa in an aside, "is that the way the land lies. We'll soon have to part with our little girl at this rate."

Marion remained listless and depressed all day. There were many

cards presented, but she declined receiving on the plea of indisposition. Her father rallied her on her brilliant success, and assured her that she would soon become inured to that sort of thing. That was Washington life. Next afternoon Jack came storming in; he wasn't going to put up with Marion's moping like a scared child. He had her horse and his own waiting at the door, and she must come for a canter. Marion protested, but Aunt Clarissa and Jack carried the day. Marion permitted herself (with a touching air of resignation, as Aunt Clarissa put it) to be robed for her ride. This costume set off her charms more effectually than the most gorgeous apparel.

"Cousin Marion, but you are a beauty of the first water. I am afraid, I'll have to have you insured. I fear you will be captured. Up you go," and away they sped. The bracing air did Marion good. She soon recovered her spirits, as she thoroughly enjoyed the ride.

"Hold up, Coz, here comes a rider on a prancing black charger at break-neck speed."

"Phew! Marion, by all that's wonderful, here comes your cavalier of yesternight. Hello, Percy, anything on fire in your neighborhood?"

"Why, no, Jack, but I never like to saunter on the way." He perceived Miss Marion, and bowing low, his dark eyes aglow with pleasure, said: "Miss Marion, but the gods are propitious! What an unlooked for happiness!"

Marion greeted him kindly, but to her intense mortification, could not prevent the tell-tale blush that thrilled him with ecstasy. He begged the privilege of accompanying them on their ride. Jack was more than willing and Marion could not refuse without a breach of etiquette. He was a fine horseman, and a most entertaining companion. The ride was delightful. As they drew rein before the Stafford mansion, Jack volunteered: "Oh, I say, come on in, and have some lunch with us." Newcomb hesitated, but when Marion, though unwillingly, seconded Jack's request, he was fain to yield, the light in his eyes betrayed how gladly.

Aunt Clarissa was at no pains to conceal her pleasure, and when the young gentleman was making his adieu, she insisted on his being present at a little informal affair which was to come off on next Thursday. He waited for Marion's request, and when she also assured him of the pleasure his presence would afford them all, he accepted, his eyes resting with a look of deepest admiration on the sweet girlish face, smiling into his.

And now there was a never-ending round of gayety, balls, concerts, theatres, and seldom it fell to the happy lot of any other cavalier to escort the beautiful Marion save Percy. It soon became evident that he was devoted to her.

"The very idea of Percy's taking up with a mere child, a shy convent girl," commented one of the disappointed belles of our gay capital. "She is reserved, it is true," conceded another. "Yet her manners are faultless. We must admit these Catholic institutions turn out perfect ladies, though a bit starched."

"Well, in a way," supplemented another of the critics, "but so demure and unemotional, not a particle of chic about them."

"Not emotional? I think Marion's sparkling eyes and mantling blushes are more than emotional."

"But is the little one not quite a rigid, a narrow-minded Catholic, indeed a devotee?" questioned another.

"What a series of climaxes you are using. I hear she is unwearied in her attendance at church, and our Biddy goes into raptures about the dear, lovely lady, leaving her warm bed before the peep o' day to hear Mass. And what the high and mighty Percy who, from all accounts, is a confirmed infidel, will say to that I can't conjecture."

"Love is blind, you know, in its heyday," suggested another of the gossips.

Marion was not happy; there was a still, small, but very insistent voice that repeated earnest words of warning. She had spoken vaguely of the matter to her favorite teacher, Sister Oliva. The good sister read much more between the lines than on them, and she was quite troubled. Unceasingly she recommended the child she so dearly loved to the protection of the Sacred Heart. Marion prayed, too, for light and strength, but then she did not avoid the society of the man, who had insinuated himself into her affections. Again, why should she be disquieted? Mr. Newcomb was merely a kind friend, who might at any time drop out of her life. Newcomb leave her forever! How her heart sank at the mere suggestion! and the sunshine till now so bright, how dull and cold it was. She shivered. Her father observed the growing intimacy, the unconcealed admiration of the brilliant young man with feelings of pride and pleasure.

"Marion, my dear, you are going to make a good match. All Washington is envying you."

"A match, papa? I am only six months out of school and you want to get rid of me? Ah, not so easily."

"Daughter, when fortune smiles, we must gratefully accept her favors. Mr. Newcomb is the most perfect cavalier, the wealthiest and best connected young man in the capital. Indeed, he is a perfect character, magnanimous and"—

"But, papa, what of his religion?"

"He is the most moral of men, pure and noble minded"—

"Is he a Catholic?" insisted Marion.

"As much a Catholic as anything else, my dear. Men, you know, do not take stock in religious forms. Do not let such trifles trouble you, Marion. Percy Newcomb is the most eligible party in the city."

Marion sighed, and there was a look of pain on the fair, young face. The old story, such a catch! But what did the still, small voice whisper? Ah, she would not borrow trouble. After all he was only a pleasant acquaintance, very attractive, fascinating, but then she would bide her time. As yet there was nothing serious. Conscience, however, made very vigorous protests, forcibly uttered, when she was privileged to enjoy a few leisure hours, and from her convent home which now appeared so distant, many a tiny, white-winged messenger floated in, breathing words of loving warning. The whole affair was trying; would that ubiquitous Percy never go West? Then the trouble would be at an end, and she would be her own joyous self once more. Percy leave the city! Her heart sank, why without his smile, without the sound of his melodious voice, what was life?—a blank. The net of the fowler encircled her. If she had had recourse to prayer with all her heart, the spell might have been broken, but she was too restless, too much excited, to seek strength where alone it was to be found, before the Tabernacle.

[TO BE CONTINUED.]

Where to Go in Trouble.

How much suffering and sorrow would be avoided if we would only go to the Sacred Heart with our troubles; go with childlike confidence and ask for the help and grace we need. He has promised to help us, and His promise never fails. If poverty is our lot, He will help us to bear it, and make it helpful to our eternal salvation. If we are suffering from sickness, He will teach us how to gain graces by bearing it with resignation. In a word, He will cure all our ills and turn darkness into light and sorrow into joy.

Faithful Christians.

Do we not desire to make reparation, at least for our own sins? Do we not also love to make ourselves pleasing to the Sacred Heart by discharging every debt that stands against us? And is there anyone amongst us so cold, so devoid of Apostolic spirit, as not to wish to aid in saving the souls of his brethren? Ah, then, let us labor, first of all, to become faithful observers of all the obligations of our state of life. Faithful observance of every duty implies a moral martyrdom. Many Saints lived ordinary lives and never attempted extraordinary things; their aim was to do ordinary things extraordinarily well. In this wise we shall cancel many a debt, secure assistance for others, and console the Heart of our Eucharistic Lord.



St. Anthony's Department



St. Anthony's Ever Ready Help.



GOOD country Priest was on his way home from one of his pastoral visits. He held in his hand an envelope containing three bills of 100 francs each, which one of his parishioners had given him for the building of his new church. As the route was long and the Priest pretty well tired out, he boarded a car which passes through his village, a place more extensive than populous. He took his seat in a corner, in order to be more at leisure to recite his breviary. To have his hands free he slipped the valuable envelope into his pocket, or rather aside of it. Having arrived at the place of his destination, the Priest, still absorbed in his Office, left his seat, not doubting in the least that the envelope was secure, until an hour later when he intended to put it in a safe place. We can imagine the fearful plight in which the poor man was placed. Three hundred francs! That is well nigh a fortune to a country Priest. In his distress, the Priest at once implores St. Anthony, in whom he placed an unlimited confidence, and of whom he had obtained in the past repeated favors, promising him in case he found the lost sum, a generous offering to the poor. But recalling to mind that God helps those that help themselves, he ran over to the station and related his misfortune to the agent, but he had seen nothing, nor had anything been sent to him: "Father," he said, "I fear you will have to bring the sacrifice of your money. The envelope had no address, the car was not emptied, and now-a-days"— "But I," retorted the Priest, "hope even then, for I place my confidence in St. Anthony." The car had continued its route and would not pass the place where the envelope had been lost until evening. These were long hours for the unfortunate pastor, and many a Rosary did he recite during this time to allay his anxiey. At last the shrill whistle of the car is heard in the distance. It is the same car which in the morning had borne the Priest's treasure. On its arrival he hardly dares to enter: his heart beating frantically, ready to burst. At last he takes courage, walks through the compartment, filled with people, and goes straight forward to the place, which he had occupied in the morning. And to his great amazement he finds the valuable envelope lying under the bench. Since morning it had invited the eyes of the public, and nobody preceived it, at least nobody took it. With trembling hands the Priest opens it and finds the three bills untouched. "Praise to St. Anthony!" he cries out

with a voice, which startles the astounded passengers, and to them he relates the new evidence of the great wonderworker's benevolence. One man who was especially surprised was the agent to whom the Priest had first addressed himself. He could hardly believe his own eyes. This happened in Hainault, and is another proof of the power of the great Saint to restore lost things.—(Translated from *St. Antoine de Padoue*, by Fr. G. S., O. F. M.)

St. Francis Seraphicus College.



THE feasts of Corpus Christi and St. Anthony were celebrated in a festive manner. On both occasions the students of the college participated in the solemnities at St. Anthony's Monastery, Mt. Airy, O.

Thanks to the generosity of a benefactor a solid and handsome concrete wall now extends along the college grounds on the west side. An event of general interest during the past month was the final meeting of the St. Francis Literary Circle. The exercises were held in the college hall and were attended by the faculty, students and a number of invited guests. In this program, which was of a Shakesperian character in its entirety, the six best speakers appeared in succession on the rostrum to compete for the prize in elocution. Each one of the youthful orators acquitted himself of this task in a commendable manner and was given a generous applause by the appreciative audience. The prize in elocution was awarded to George Moellers of the graduating class.

Our college is greatly indebted to the Very Rev. Fr. Provincial for the acquisition of an additional piece of property on the south side of the college. The house will be remodelled and will serve in future as the senior students' dormitory. The junior students already occupy such a building on the north side of the college. Thus, hereafter both departments, senior and junior students, will be in close proximity to the college in more suitable homes, and within easy approach to the chapel, study hall, library and college play-grounds. The students' homes are in charge of two good Catholic families, and the same prudent and paternal methods of the past will prevail also in the future.

The final examinations were held June 14-19th. In accordance with an established custom these examinations are held in writing, one-half day being devoted to each branch of studies. The result was highly gratifying. June 21st the commencement exercises were observed. The program was simple and unpretentious, yet impressive. At 8 o'clock Holy Mass was celebrated in the college chapel with special devotions in

honor of St. Aloysius, the patron of students. At 9:30 all repaired to the college hall where the closing exercises of the scholastic year were held. After a brief introductory address by the Rev. Vice-Rector, the annual notes, honors and diplomas were announced and awarded. This over, student Theodore Espelage, of the graduating class, delivered the valedictory. Father Provincial thereupon commended the students for their earnest efforts during the past scholastic year and exhorted them to faithful compliance with the duties of aspirants to the sacred priesthood. Again the students repaired to the college chapel, where benediction of the Blessed Sacrament was given. With the solemn chanting of the "Te Deum," another scholastic year of exceptional merit was brought to a happy and successful consummation. Our graduates for the year 1910 are as follows: Theodore Espelage, Cincinnati, O.; Emil Link, Louisville, Ky.; Joseph Albers, Cincinnati, O.; Otto Gohman, New Albany, Ind.; Herman Thien, Cincinnati, O.; Louis Landoval, Mexico City, Mexico; George Moellers, St. Bernard, O.; Carl Frank, Cincinnati, O.; Sylvester Bannister, Beaver Falls, Pa.; Peter Schwetchenau, St. Bernard, O.; Aloysius Lorenz, Detroit, Mich. The graduates will be invested with the habit of St. Francis August 15th at Mt. Airy, O. The next scholastic year opens Tuesday, September 6th. Applications for admission to college should be made before August 15th.



Book Notices.

BENZIGER BROS., the well known Catholic publishers, have sent us two new books just off their press:

HISTORY OF THE AMERICAN COLLEGE of the Roman Catholic Church of the United States, Rome, Italy. By Rt. Rev. Henry A. Brann, D. D., LL. D. Octavo, 570 pages, 26 full-page illustrations, net \$2.00, postage 20 cents extra.—The author tells us in the preface that the late Archbishop Corrigan, two years before he died, had given him his manuscripts relating to the American College in Rome, of which he was one of the first students, and requested him to write its history. He promised, and did write it, but for fear of making a mistake or a misstatement, he delayed the publication of the book over eight years, until he could verify some disputed statements. It was certainly a labor of love with Dr. Brann, for every page breathes the spirit of the earnest men who made this great school famous throughout Christendom. In nine chapters, the author describes the humble beginning and the progress of the College, the threatened confiscation of its property, and how by the

prompt action of President Chester A. Arthur it was saved. Continuing, he tells of the daily life of the students in the College and concludes with an interesting review of the past fifty years. The appendix contains important documents, reminiscences, and a list of all former and present students.

THE LAWS OF THE KING, or Talks on the Commandments. By a Religious of the S. H. C. J. 16mo, cloth, illustrated, price 60 cents.—The author understands how to combine solid instruction with pleasurable interest, and handles the subject in an entertaining and impressive manner. Taking each commandment in succession, she tells her youthful readers what it enjoins and what it forbids, and with apt anecdotes and happy illustrations impresses the important lessons of eternal truth on their minds in a gentle, but none the less forcible way. Teachers will find this little book very useful in preparing for catechetical instructions.

HEAVENWARDS. By Mother Mary Loyola. Edited by Father Thurston, S. J. 12mo, 304 pages, cloth binding, net \$1.25. Published by P. J. KENNEDY & SONS, 35 Barclay St., New York.—The name of Mother Loyola is now familiar in every home where Catholic books are read. Her style of writing seems to express her ennobling thoughts in the very language we wish to have them. This latest book from her versatile pen contains fifty-two subjects, all of which are used to apply to conditions we have about us today. This excellent book will find favor with those who have but little time to read, and must by preference, therefore, choose their reading from articles which though complete, are short. What seems especially recommendable in these pages is the cheerful encouragement offered to all to look steadily forward to the goal of human life—heaven.

—IDLENESS is hell's fish hook for catching souls.—*St. Thomas Aquinas.*

—WHERE WE TO recognize how important and how necessary to us is charity towards our neighbor, we would devote ourselves to nothing else.—*St. Teresa.*

—HAIL MARY! The glorious Archangel Gabriel enjoys in heaven a peculiar distinction for being the first to address this salutation to the Blessed Virgin.—*St. Mechtilde.*

—HE WHO considers all he does as something great, is so blind, that although poor, miserable and wretched, he believes he enjoys an abundance of riches.—*Ven. John Tauler.*

—ARMED with prayer, the Saints sustained a glorious warfare and vanquished all their enemies; by prayer also they appeased the wrath of God and obtained from Him all their desires.—*Ven. Louis of Granada.*



Chronicle of the Order

Rome.—The 75th anniversary of the birthday of our Holy Father, on June 2, was observed in a remarkably enthusiastic manner. Throughout the entire day Cardinals, Bishops, Diplomats and other high dignitaries called at the Vatican to offer their congratulations. Thousands of telegrams were received from all parts of the globe, expressing cordial wishes for a continued and happy reign of the Supreme Pontiff, who is now enjoying better health than ever before. We hope and pray that he may be able to fight the battles of the Lord for many more years to come!

—On May 11th the German-American Catholic Pilgrimage, under the auspices of the Central Verein and the direction of the Leo-House of New York City, was received in special audience by the Holy Father. The Right Rev. Bishop Frederick Eis of Saulte-Sainte Marie and Marquette introduced the pilgrims, about 170 in number, to the Pope and presented him with a large sum of Peter's Pence. Rev. John Weyland, Rector of St. Nicholas parish, Jersey City, N. J., then read an address in Latin and German, to which the Holy Father responded in a most affable manner. He highly praised the good work done in America by the Central Verein, the St. Raphael's Society and the Leo-House, especially the good care taken of the German emigrants by these associations. Admonishing the pilgrims and their fellow-citizens to continue the good work, the Pope bestowed upon them, their families and friends the Apostolic Benediction. The pilgrims, overjoyed at the kind reception, then sang the "Te Deum" in German, whereupon the Holy Father replied with the well-known greeting: "Praised be Jesus Christ!" and left the room.

—Under date of March 16, 1910, the Most Rev. Minister General, Fr. Dennis Schuler, O. F. M., addressed a significant Encyclical letter to all the members of the Franciscan Order subject to his jurisdiction. After stating the great needs of the foreign missions, and declaring that it is with a heavy heart, he is often obliged to refuse the pleadings of the Missionary Bishops for more laborers in the vast vineyard of the Lord, he earnestly urges all Superiors to foster in the hearts of the younger members of the Order that seraphic spirit, which was so ardent in our holy Father Francis, that he himself went to the countries of the infidels to bring them the light of the Gospel. In conclusion he bestows upon all his brethren the seraphic blessing and informs them that the Holy Father had recently, most graciously deigned to impart to all of them the Apostolic Benediction.

—(Correspondence, June, 1910.)—The Holy Father has appointed Rev. Fr. Thomas Valeri, O. F. M., ex-President of the Province of the Sacred Stigmata, Archbishop of Brindisi. His consecration took place at Cortona, June 5, the Rt. Rev. Bishops of Cortona, Sansoni and Doepping officiating as consecrators.

The Very Rev. Fr. Bernardine Klumper, O. F. M., President of St. Anthony's International College was designated by the Most Rev. Fr. General to make the canonical visitation of the Province of Venice.

Fr. Placidus Lemos, O. F. M., Lector of Natural Sciences at the College, has been appointed Consultor of the S. Congregation of Sacramental Discipline.

Fr. Luigi Borgianni, O. F. M., formerly Definitor General has been elected Provincial of the Turin Province. He is preaching the novena of St. Anthony at the College Church.

Nineteen students of St. Anthony's International College will make their concursus June 20 for the degree of Lector General. The Most Rev. Fr. General will preside at the function.

Among recent visitors to Rome were the following who belong to Franciscan parishes in the United States: The Stengel Brothers, of Hamilton, Ohio; the Misses Wagner, of Lafayette, Ind.; Mr. and Mrs. Schuler, and Miss Magdalen Geher, of Louisville, Ky., and Mr. and Mrs. Meyer, of Cincinnati. They all had the privilege of an audience with the Holy Father.

(Fr. H. S., O. F. M.)

Italy.—To the family of Greppi of Bagno, in the Romagna, near Florence, belongs the rare distinction of having given five of its members to the Order of Friars Minor. The father, now Fr. Francis and 61 years of age, is stationed in the convent of Massa Lonibarda. Of the sons the Rev. Fr. Anthony (32 years old) is assigned to the monastery at Contegnola; Fr. Bernardine (29 years old) at Parma; Fr. Santi (27 years of age) has gone to the Foreign Missions, and Fr. Dominic (26 years old) resides at the convent of Corte Maggiore.

—At Assisi a committee has formed to celebrate in a worthy manner the seventh centenary (1212-1912) of the establishment of the Order of Poor Clares. His eminence, Cardinal Cassella, Commissary Apostolic of the Monastery of St. Clare, has kindly consented to act as presiding officer. According to the latest official statistics the *Poor Clares*, known as the "Second Order" of St. Francis, have 503 monasteries with 10,571 members. In the United States there are foundations at Omaha, New Orleans, Evansville, Boston and Bordentown, the members of which profess the primitive Rule of St. Clare in all its rigor, while those at West Park (Cleveland) and Chicago belong to the Reform of St. Coleta.

—Soresina, a small town in the Province of Cremona, had given the name of "St. Francis of Assisi" to one of the public squares. The municipal council composed of Freemasons ordered the name to be changed to that of the Spanish revolutionary *Francis Ferrer*. The citizens protested and the Prefect annulled the council's decree. The councillors resigned and appealed to the electors, expecting, of course, to be vindicated. The result, however, was a complete rout of the Freemasons, and the triumph of the Catholics.

China.—Our Roman correspondent writes us that the Most Rev. Fr. General, Dennis Schuler, O. F. M., has received a report from the Rt. Rev. Fr. Pellegrino Mondaini, Vicar Apostolic of South-Hunan, giving details of the terrible revolt which took place at Chongsha April 14, and lasted four days and nights. The same was verified by a later letter from Rev. Fr. Basilio da Ragusa, O. F. M. The indirect cause of the outburst was the scarcity of rice, and consequently a kind of famine. The Governor was held responsible for the sad state of affairs, and his palace and other public buildings were pillaged and burnt; also the residence of the Mandarin. The magazines of rice were stormed and robbed of their contents. The churches, schools, hospitals and orphanages of the Protestant missionaries were wrecked and set afire. The residence of the above mentioned Vicar Apostolic, the cathedral, hospital, orphan asylum,

apothecary, laundry, in fact everything belonging to the Catholic mission and to the Catholic population were utterly destroyed and burnt. All the works erected during the last five years are demolished. This uprising was even more disastrous than the great Boxer revolt in 1900, at least, considering the destruction of property. Had it not been for the speedy arrival of the foreign gunboats, the poor missionaries and their neophytes would most probably have met a cruel death at the hands of the infuriated Chinese rabble. Thanks be to God, there was no loss of life to be deplored, nevertheless the foreigners, both Protestants and Catholics, are still in constant peril of life. Even the houses and stores of the Japanese residents were pillaged and burnt. This goes to prove that the primary object of the conspirators was the destruction of everything foreign.

England.—*The Franciscan Monthly* in its June copy announces with deep sorrow and sincere regret the death of Mr. T. McSweeney, a most exemplary Tertiary, which occurred at Forest Gate, London, May 9, 1910. For many years the deceased was a notable figure in London Catholic life. His career was a record of devotion to the service of God and of his neighbor. He showed especially the Franciscan traits of kindness and sympathy with all in need; his generosity, indeed, was as unassuming as it was widespread, and only the recipients of his bounty know of his manifold almsdeeds which, we feel assured, have already been rewarded with their hundredfold meed at God's Judgment seat. Scholarly and cultured, and endowed with rare linguistic abilities, he labored much to spread the familiar use of the Irish language. For many years, also, Mr. McSweeney was a valued friend of the English Franciscan Province and fulfilled the duties of Apostolic Syndic to our Fathers at Forest Gate. Three years ago he received a beautiful tribute from Pope Pius X. in token of his services. He was a fervent Catholic, a devout Tertiary, a man of engaging character and varied accomplishments. Mourning his loss we earnestly recommend his soul to the prayers of his friends and our readers. R. I. P.

South America.—In 1900 the Government of Argentina made over to the Franciscans 200,000 acres of uncultivated land, on condition that they settle upon it 250 Indian families and educate them in Christian and civilized ways. Each family was to receive from the beginning 250 acres in full right of ownership and the remainder of the grant was to be divided among the colonists after they had been trained into habits of civilized life. To defray the initial expenses of the project the Argentinian government voted an allowance of \$20,000. Opening with 10 families, the Mission "San Francisco del Laishi" now numbers 156 families within its limits, and of these 128 families are settled on their own farms and tilling their own lands with satisfactory results. Agricultural implements are furnished by the Mission which, as a rule, buys the grain that is harvested, maintains a little steamer on the Paraguay River to keep up communication with the near-by city Formosa, superintends the building of commodious roads and bridges and provides workshops and mills driven by steam. The skilled labor required in all these enterprises is drawn exclusively from the Indian community, as white laborers and traders are rigidly excluded from the territory. In two schools the children receive a good elementary education, the girls being specially trained

in domestic branches and housekeeping. During the rainy season there is a night school for the adults. Religious instruction is imparted every day to the men, women and children in separate classes; beyond this no special influence is used to win over the adults who are still pagan, but all the children are baptized and brought up Christians, and there is every reason to hope that the entire mission will speedily be Christianized. *America* (June 11, 1910), from which this interesting sketch has been epitomized, remarks: "The gratifying results that have already followed the experiment offer evidence that the religious Orders have not lost their importance or usefulness in our day.

United States.—Cincinnati, O.—The Feast of St. Anthony of Padua was observed with great solemnity in all the churches of the Province, especially, however, at Mount Airy, it being the patronal feast of both, the convent and the chapel. At nine o'clock the Very Rev. Fr. Provincial, Eugene Buttermann, O. F. M., celebrated solemn Highmass, at which the Rev. Fr. Chrysostom Theobald, O. F. M., delivered an eloquent panegyric, in English and German, on the wondrous power of the great Saint. In the afternoon at 3 o'clock solemn Vespers were celebrated by the Rev. Fr. Isidore Veerkamp, O. F. M., and benediction of the Blessed Sacrament given. During the entire day a costly relic of St. Anthony was exposed for public veneration, and the chapel was crowded from early morning till sunset.

On the same day Mr. Michael Kekule, of Brooklyn, N. Y., was invested with the habit of the Third Order, and will henceforth be known as Brother Erhard. The venerable Brother Balthasar Kothes made profession of the Third Order. At both ceremonies the Very Rev. Fr. Provincial officiated.

—Died at St. Clare's convent, Hartwell, O., the Ven. Sister Picalina, member of the community of the Poor Sisters of St. Francis. Deceased was 68 years old, 42 of which she spent in faithful service of God and in nursing poor sick. R. I. P.

—On Saturday, June 18, the Ven. Cleric Frater Matthew Popp, O. F. M., was raised to the dignity of the Holy Priesthood, at Louisville, Ky., by the Rt. Rev. Bishop Dennis O'Donaghue. Fr. Matthew had received deaconship the Sunday previous at Oldenburg, Ind., but owing to impaired health, his Superiors thought best to have him ordained Priest, and send him to a more salubrious climate.

On Tuesday, June 21, Fr. Matthew said his first holy Mass at St. Francis Church, this city. For the reason given above, the otherwise festive ceremonies on such occasions were abbreviated as far as possible, Fr. Matthew saying a *low Mass*, and the Rev. Fr. Chrysostom Theobald preaching a short but impressive sermon on the dignity of the Sacred Ministry in the Catholic Church. We kindly request our dear readers, to remember Fr. Matthew in their devout prayers.

Oldenburg, Ind.—On Sunday, June 12, the following clerics of the Cincinnati Province who had completed their studies at the Franciscan monastery of this place, were ordained priests by the Right Rev. Dennis O'Donaghue, Bishop of Louisville: Lawrence Rossman, Edward Leary, Nicholas Bissmeyer, Andrew Henze and Victor Sommer.

Deaconship was conferred on the following: Joseph Klein, Martin

Hoeft, Osmund Braun, Rembert Kowalski, Alphons Wilberding, Matthew Popp and Thomas Ameringer.

Subdeaconship: Adam Shaak, Christian Studener, Sixtus Kopp, Caesar Kron, Ernst Ott, Felician Sandford and Honorius Lipps.

The newly ordained Priests celebrated their first holy Mass on the 19th, at the following places:

Fr. Lawrence in St. Boniface's, Peoria, Ill.

Fr. Edward in Sacred Heart Church, Calumet, Mich.

Fr. Nicholas in St. Boniface's, Louisville, Ky.

Fr. Andrew in Sacred Heart Church, Detroit, Mich.

Fr. Victor in the Church of the Sorrowful Mother, Kansas City, Mo.

New York City.—On Saturday, May 21, the Most. Rev. Archbishop Farley ordained nineteen deacons to the holy Priesthood. Among these being four Franciscan Clerics already mentioned in our last issue. On the same day a number of young seminarians and two Franciscans were ordained deacons and subdeacons. Among the latter was the well known James Paul Francis Watson, Superior of the former Anglican community, known as the "Society of the Atonement" at Graymoor, N. Y., the members of which, as we chronicled last year, were received into the Church in a body October 30, 1909, and a few days later were invested with the habit of the Third Order. We ask our kind readers to remember him in their prayers that he may soon reach the goal of his pious ambition and be a worthy Priest of the Most High.

Paterson, N. J.—(Correspondence.)—The following *Missions* were recently conducted by the Fathers of the Holy Name Province. By Fr. Dominic Scanlan and Fr. Matthew Fox at the Church of Our Lady of Sorrows, Hartford, Conn.; by Fr. Dominic, Matthew and Marcellus Kolmer at St. Peter's, Hartford, Conn.; by Fathers Benedict Boeing and Mathias Faust at Holy Trinity Church, Passaic, N. J.; by Fathers Dominic, Matthew, Marcellus, Raymond Walsh and Joachim Cunniffe at St. Stephen's, Philadelphia, Pa.; by Fathers Matthew and Fabian Lepich at St. Aloysius Church. Fr. Matthew conducted the annual retreat for the Holy Name Society at Auburn, N. Y., and Fr. Vincent Kelley for the Erie Council Knights of Columbus.

Retreats were conducted by Fr. Paschal Robinson at St. Joseph's College, Calicoon, N. Y., and for the *Sisters of the Atonement*, Garrison, N. Y.; by Fr. Benevenutus Ryan at Mt. St. Sepulchre, Washington, D. C., and by the Very Rev. Fr. Provincial, Edward Blecke, at St. Francis Hospital, New York City.

A beautiful life-size statue of St. Francis, erected in front of St. Paul's Friary, Graymoor, was blessed with appropriate ceremony on May 28 by the Very Rev. Fr. Provincial, assisted by Fr. Paul James Francis Watson.

Fathers Anselm Murn, Francis de Sales Vodosetk, and Casimir Zakragsek of the Franciscan Province of Carniola (Austria) have settled at Rockland Lake, N. Y., to labor among their fellow countrymen in the Archdiocese of New York. They have already erected a church and school at the place mentioned, and are editing a small monthly publication in their mother tongue, entitled "Ave Maria."

The well known Franciscan preachers Fathers Michael Angelo Drag-

hetti and Luke Nannette sailed for Italy on June 4, after devoting two years to giving missions to Italian congregations in the United States.

Died June 7, at the monastery of the Holy Sepulchre, Washington, D. C., the Ven. Brother Gabriel Sebald, O. F. M., aged 34 years, ten of which he spent in the Order of St. Francis. After a solemn Requiem celebrated by the Rev. F. Guardian, Bede Oldegeering, O. F. M., the mortal remains were interred in the little cemetery on the convent grounds. R. I. P.

Green Bay, Wis.—The Ver Rev. Stanislaus Jeka, O. F. M., who had been pastor of the Polish congregation of this place for six years, passed to his eternal reward in the convent of Pulaski, aged 66 years. The deceased was one of the founders of the Polish Commissariat and its Superior for several years. R. I. P.

Dubuque, Ia.—On May 19, the Feast of St. Ivo, 23 Postulants were invested with the habit of the Third Order Regular in the beautiful chapel of the Franciscan Sisters, this city. The Very Rev. Heer was delegated by the Archbishop to officiate at the impressive ceremonies, which were witnessed by the parents, relatives and friends of the happy brides of heaven, and by about twenty of the local clergy.

Rochester, Minn.—At the motherhouse of the Franciscan Sisters, this place, the Ven. Sr. Philomena (nee Rieger) passed to her heavenly reward on the 16th of May. The deceased was 57 years old, and had spent over 40 years in the community as successful teacher in St. Joseph, Mo., Toledo, O., and this city. R. I. P.

Peoria, Ill.—died, June 7, in St. Francis Hospital, this city, the Ven. Sr. Mary Angela (nee Larkin), at the age of 52 years. The good Sister had entered the community of the Franciscan Sisters when quite young and spent the greatest part of her life in nursing the poor sick at various hospitals. R. I. P.

Teutopolis, Ill.—The beautiful Feast of Corpus Christi (May 25) was observed this year with unusual splendor and grandeur by the Fathers and students of St. Joseph's College, this place. Solemn Highmass was celebrated by Fr. Sylvester, O. F. M., assisted by the Franciscan Fathers Silas, as deacon, and Cajetan, as subdeacon. The choir did great credit to itself and to the able director, Fr. Adrian. At 9:10 the grand procession left the church and wended its way to the first station, erected in the south-west corner of the yard, near the grape-arbor, where appropriate songs were chanted and Benediction of the Blessed Sacrament given. Then the procession proceeded to the little island in the lagoon of the college grounds, where the same ceremonies were performed. The third altar was erected in the vestibule of the southern entrance to the study hall. From there the return to the beautifully decorated chapel was made, where Benediction was imparted and the grand old hymn "Te Deum" chanted, accompanied by the full organ and the College Band, which had again been organized specially for this solemn occasion, and performed its part in a most creditable manner. For many of the boys it was the first Corpus Christi procession in the open air, and we feel assured that it made a deep impression on their youthful hearts.

St. Louis, Mo.—(Correspondence, June 15, 1910.)—On May 3d, after a retreat given to the Franciscan Sisters at St. Joseph's Hospital,

Joliet, Ill., by Fr. Francis Haase, O. F. M., 22 postulants received the habit and 50 novices made their profession. Very Rev. Fr. Benedict Schmidt, O. F. M., Provincial, conducted the ceremonies whilst Fr. Francis preached the sermon.

Fr. Pamphilus Stahl, O. F. M., of St. Louis, conducted a retreat for the Franciscan Sisters of St. Mary's Infirmary, St. Louis, from May 23-28, after which six postulants received the habit and seven novices pronounced their vows. Fr. Pamphilus also conducted a retreat for the Poor Handmaids of Jesus Christ at Germantown, Ill., from May 30-June 4.

Fr. Edmund Roediger, O. F. M., of St. Louis, conducted a retreat for the Franciscan Sisters of St. Anthony's Hospital, St. Louis, from May 17-22, after which seven postulants received the habit and 14 novices made their vows.

Fathers Daniel Finkenhofer, O. F. M., and Titus Hugger, O. F. M., preached a mission at Shererville, Ill., from April 24-May 1.

Fathers Pancratius Schulte, O. F. M., and Francis Haase, O. F. M., preached a mission at St. Nicholas' Church, New York City, from May 8-22.

On June 10th two Postulants received the habit of the Poor Clares from the hands of Very Rev. Fr. Provincial at the monastery in Chicago.

On June 3d, the feast of the Sacred Heart, Fr. Arsenius Fahle, O. F. M., celebrated at St. Louis the fiftieth anniversary of his reception into the Franciscan Order. The ceremonies began at an early hour with the presentation of the staff and candle by the Very Rev. Fr. Provincial to the Rev. Jubilarian, who was then conducted in solemn procession to the church. Fr. Arsenius, who is still hale and hearty and gifted with a marvelous voice, himself sang the solemn Highmass, after which Very Rev. Fr. Provincial delivered a short address and thereupon with appropriate prayers placed upon the venerable brow of the Rev. Jubilarian the laurel wreath, a fit symbol of that heavenly crown which fifty years of faithful service have undoubtedly merited. Later on the Community gathered again in the gorgeously decorated refectory and Fr. Arsenius was delightfully entertained with songs and poems and addresses in Latin, English and German. Two brothers of the Rev. Jubilarian, both laymen, attended the celebration.

Fr. Arsenius was born in Paderborn, Westphalia, Sep. 23, 1843, and received the habit of St. Francis at Warendorf May 16, 1861. He was ordained Priest March 12, 1869 and came to America with many of his brethren at the time of the "Kulturkampf" in 1875. He was stationed at Indianapolis, Ind., Chillicothe, Mo., Quincy, Ill., and for the last eight years at Hermann, Mo. *Ad multos annos!* (Fr. M. S., O. F. M.)

LET US take upon ourselves God's affairs, and transact them so well that the reign of his divine Majesty will be glorified in us, and He will cause us to reign in Him. Think of Me, He said one day to St. Catherine of Sienna, and I will think of thee. And to a good Mother: "Charge thyself with my interests and I will charge Myself with thine."—*St. Teresa.*



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

Chelsea, Mass., May 24, 1910. Enclosed offering is for St. Anthony's Bread, which I promised, if I should get my old position back again. Thanks to dear St. Anthony, my petition has been granted, and since I am at work again, I feel much better. E. G. M.

Lebanon, Ind., May 24, 1910. I return sincere thanks to God and St. Anthony for return to health of both my husband and myself, after critical operations, and for relief from a very severe sore throat, immediately upon invoking St. Anthony's aid. R. M. S.

Grand Rapids, Mich., May 25, 1910. I send you enclosed offering in honor of St. Anthony for the return of a much valued bag I had lost. St. Anthony is certainly very good to me for answering so many petitions addressed to him. N. M. H.

Chatham, Ont., May 26, 1910. With sincere thanks to St. Anthony for having assisted me in selling our house, I enclose an alms for your poor students. U. D.

Los Angeles, Cal., June 2, 1910. For granting a double request I am very grateful to Our Lord, the Blessed Virgin, St. Joseph, and especially to St. Anthony. I am perfectly well again, and one near and dear to me has given up drinking. Enclosed alms is for St. Anthony's Bread in behalf of the poor students. M. B.

Dayton, O., June 2, 1910. In thanksgiving for having cured a painful skin disease with which I was afflicted, I send you an alms for St. Anthony's Bread. C. W.

Belleville, O., June 6, 1910. I desire to have thanksgiving published in your

MESSENGER for recovery from the habit of intemperance and retaining a position for a relative. N. N.

Kalamazoo, Mich., June 7, 1910. Enclosed offering is in thanksgiving for the poor students which I promised St. Anthony, if he would find a lost article and cure me of a disease of long standing. I am not fully cured yet, but I feel confident I shall be. M. S.

Cincinnati, O., June 8, 1910. I send you an offering for the poor students for the successful sale of a house, for which I asked prayers some time ago. For obtaining this and also another favor I am grateful to St. Anthony. M. K.

Hamilton, Ont., Canada, June 8, 1910. I am sending you an alms for the poor students which my son had promised, if he secured a raise in wages. J. O'B.

Chicago, Ill., June 9, 1910. This offering was promised dear St. Anthony for the happy recovery of my husband from a severe attack of sickness which threatened to prove very serious. Thanks to our dear Lord and St. Anthony for granting my request. B. B. J.

Parsons, Kan., June 11, 1910. Enclosed donation is for St. Anthony's Bread, which I promised, if through the intercession of the good Saint I found some money which had been lost. Thanks to Jesus, Mary, Joseph and St. Anthony for the favor granted. C. A.

Clarion, Pa., June 15, 1910. I send you herewith an alms in thanksgiving for a great favor received. My mother was obliged to undergo a severe and dangerous operation. She is over it now, and is considered getting along well. E. L. M.

THANKSGIVINGS ARE ALSO OFFERED:

For Obtaining a Good Position: E. E., Pittsburg, Pa.—E. McW., Columbus, O.—M. K., Ireland.—M. McH., Cincinnati, O.

For Recovery of Lost Articles: M. A. C., Meadow Bluff, W. Va.

For Other Favors: S. McF., Centralia, Wash.—A. L., St. Louis, Mo.—N. M., Brantford, Ont., Can.—R. A. M., Tuscola, Ill.—C. C. S., Paterson, N. J.—R. M. R., Newport, Ky.—S. M. L., Winona, Minn.—A. R., Tuscola, Ill.

Monthly Intentions.

Health for a mother.—Success in work and investments.—Cure of various ailments.—For steady employment.—Recovery of lost articles.—A safe confinement.—Sale and peaceful settlement of an estate.—For several persons to receive the sacraments.—Speedy and successful sale of a patent.—For a good harvest.—Grace to overcome the excessive use of intoxicants.—Return of two brothers to their faith.—Conversion of many persons.—That the eyesight of two persons may be saved.—To retain a position with increase of salary.—Cure of a serious affliction.—Sale of property.—Better means to obtain a living.—Success in business.—Grace of a happy death.—To secure good tenants for a cottage.—For a knowledge of the will of God in the choice of a vocation.—A successful operation and speedy recovery of health.—Sale of business.—To obtain a good Catholic companion.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of ST. ANTHONY'S MESSENGER.—The Conversion of sinners.—The Poor Souls.

Days of Indulgences in July.

On the 2d. Visitation of the B. V. Mary.
 On the 7th. St. Lawrence of Brindisi, C. I. O.
 On the 8th. St. Elizabeth of Portugal, W. III. O.
 On the 9th. St. Nicholas and Companions, MM. I. O.
 On the 14th. St. Bonaventure, the Seraphic Doctor, I. O.
 On the 24th. St. Francis Solanus, C. I. O.
 On the 26th. St. Anne, Mother of the B. V. Mary.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. BONAVENTURE.

Obituary.

Of your charity pray for the repose of the soul of MRS. W. A. DUMAS, who passed to her reward April 27, 1910, at Chatham, Ont., Canada. She had been a faithful subscriber to ST. ANTHONY'S MESSENGER for a number of years.—MR. FREDRICK FACH, who departed this life June 8, 1910, at Louisville, Ky., aged 40 years, 5 months and 21 days. Deceased was a life-long member of St. Boniface parish.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!



SAINTS JOACHIM, ANNA AND THEIR BLESSED CHILD, MARY.